

(11)
O TEMPORA! O MORES!

O R,

The BEST NEW-YEAR'S GIFT

FOR A

PRIME MINISTER.

BEING A

S E R M O N,

Preach'd at a few small Churches only, in the City, last Year, (and those obtain'd with great difficulty) and published at the repeated request of the Congregations:

By the Rev. WILLIAM SCOTT, M.A.

Late Scholar of ETON, and TRINITY COLLEGE,
CAMBRIDGE.

Dedicated to LORD NORTH.

THE SIXTH EDITION.

With large Additions and Alterations both in the DEDICATION and SERMON, occasioned by the *Ingeniuty, amazing Dexterity, and HUMANE Proceedings* of A SCOTCH MINISTRY towards the dreadful *Confusions, Distresses, Massacre and Carnage* now rioting in AMERICA.—

L O N D O N:

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TO
LORD NORTH.

MY LORD,

AS you are happily of such a *pliant, ductile* Disposition as to be permitted by the SCOTCH *Junto* to be the *ostensible* ATLAS of the *State*, (commonly called PRIME MINISTER) You must give Me leave to tell You, that it's *religious* and *moral*, as well as *civil* and *commercial* concerns, are intrusted to your care; and therefore this SKETCH of *The Times* can so properly be addrest to No One as *Yourself*.

To the ROYAL (i. e. the SCOTCH) FAVOUR, *My Lord*, You owe what You are—
What you *should* be, “The Guardian of
A the

the Kingdom's MORALS as well as her *Revenues* ;" is now *my* business to point out to you. Among all the PLANS then, which have been ever offered to your *Lordship's* consideration to improve the interest and welfare of *the Kingdom*, I appeal to all honest, worthy, and good men, if you ever had one equal to THIS which I here offer in the following *Discourse*, as an *Hint* only, and taken from the famous PROJECT, PROPOSAL, or PLAN, for the advancement of RELIGION and MORALITY in *this Kingdom*," of a late celebrated * *Statesman*, as well as *Divine*.—Now, by putting this excellent PLAN of his into execution as *soon* and as *much* as you can, you *may* be, The *greatest* and *best* of PRIME MINISTERS! as *their* PLANS are limited only to *this* world, whereas the PLAN *now* before you, extends to the *next*. But, alas! *My Lord*, I do most strangely forget myself: the *next* world did I say? I retract that expression—for why do I mention it in a *Nation*, that seems by the daily practices of *too* many by far, of all *Orders*, *Ranks*, and *Degrees* of People, to have banished *all* thoughts of it? But here, I suppose, *My Lord*, I shall have the old, usual *plea*, thrown out

* DEAN SWIFT.

against

against the PLAN, as was done by LORD OXFORD and the *then* MINISTRY, and afterwards by SIR ROBERT WALPOLE, D. of NEWCASTLE, and so on, "That
 " the *Times* and *Reasons of State* will not
 " admit of it;" at *present*, indeed, I can give You full credit for this Plea, as your Time, both day and night, is so swallowed up in taking *Orders* and *Directions* from his Honour, Squire JENKINSON, who (it is said) is the FIRST in command under LORD BUTE: However, this will do for the same reason, I suppose in the Body *Politic*, as *some* Physicians urge the *Nerves* and *Bile* in the Body *Natural*; and indeed, the *first* has resembled the *last* by much too long. An *ulcer* has over-run it from *head* to *foot*! and unless some strictly-*honest* STATE-SURGEON arises, for *as* to *skill* there wants none; and will, with the intrepidity of the *Eagle's* eye, and the boldness of the *Lion's* heart, take the *knife* in *one* hand, and *caustic* in the *other*, and *cut* and *burn* all before him, till he has *prob'd* the *wound* quite to the *bottom* (for, otherwise, it is only *skinning* it over) there may be a most violent *shock*, if not an *end* to THE CONSTITUTION.

I have been urg'd, *My Lord*, to address the following *Discourse* to you from no *worldly* motives whatsoever; (for I am

neither known to the *Rockingham* or *any*
Party OUT OF Power; and can truly say
with my Friend *Horace*,

“ NULLIUS addictus jurare in verba
MAGISTRI,)”

But entirely from a most sincere and hearty
zeal for my *King* and *Country*, your *Lord-*
ship's honour in *this* world, and your hap-
piness in the *next*: and yet, don't think
that I mean to *flatter* you. If I am guilty
of *flattery* at all (as *some* people say) it is
to the *King*, not to *Yoursel*f; but if so, it
is for a very good reason—because (*Poor*
Man! by his being in such *blessed* Hands!)
“ *he* has *nothing* in his power to give.”
You, *My Lord*, who, by being the trusty
SANCHE to the SCOTCH JUNTO, have
every thing in *Church* as well as *State*, I
would scorn to flatter; the very *thought*
itself I detest and abhor; and yet, I hope
I have not shewn myself, either here or in
my *Sermon*, to have been an *entire* stranger
at “The *Altar* of the *Graces*.” This *De-*
dition therefore, is not by way of incense
at the shrine of your *Lordship's* power;
for though I am *less* than the *least* of all
Curates, *City* or *Country*, and have been
in *Orders* now almost *thirty* years, *without*
Præferment, or ever the least expectation
of

of it, yet let me tell you, *My Lord*, one thing as a matter of fact: "That it is *not* much
 "above *three* years ago, when I was offered some of the *first* and *best* pieces of
 "Præferment in *the Church*, by a *certain*
 "Gentleman near one of the *Squares*, in
 "great connections with LORD BUTE and
 "his *Tools*, but they were offered in *such*
 "a manner, as no *honest* man would *dare*
 "to accept; and therefore, though I had
 "the *honour* of having them offered to
 "me, yet (thank God!) I had the *grace*
 "to refuse them." No, *My Lord*, let me *ever* be *without* Præferment with a
 good Conscience, infinitely before being possessed of *Canterbury itself* with a *prostituted*
 one! If We have not been, and still are, *most*
happily blest with the above SCOTCH Administration, Pray, *My Lord*, how shall we account for their *wrong-headed*, *pigeon-livered*,
 and *mulish* Proceedings in regard to MR. WILKES? That a Man in *his* originally private and obscure situation should have been
 so much "in the mouth of the People," both in *his own* Country and *half* over the World,
 and *now* rais'd to the *highest* Honours with which a Man can be invested, both *King*
 and *People* may entirely thank *Those* who pretend to call Themselves THE KING'S
 FRIENDS; and had *Mr. Wilkes* been as staunch a *Friend* to POPERY and ARBI-
 TRARY

TRARY POWER, (as it is plain he is an utter *Enemy* to them,) and thereby had an eye to THE THRONE, the very *late* and *present* Proceedings of these same FRIENDS, leave us no room to doubt, that they would lend him a ready and helping hand to place him there;

“ A word to the Wise, as We say, is enough:” and therefore, let GEORGE beware, in time, *not* of JOHN, but of CHARLES! and while they have been all along endeavouring to keep out the ONE, let him take care, I say, that they don't pop in the OTHER!—“ The *Sun* “ beholds all this,” (as *Horace* says in the case of *Marc Antony's* Luxury, Effœminacy, and Corruption, exactly OUR Case *at present*) “ but alas! *Posterity* will deny “ it.”—

There is a well-known Observation of the *Ancients* “ That those, whom PROVIDENCE will destroy, it first *insatuates*, or *makes Them mad!*” how far this has been verify'd among us, our most strange and absurd Proceedings of the *Ministry*, in occasioning such dreadful miseries and confusions abroad in our *Colonies*, will best tell!—

It is well known, *My Lord!* to all Those who are but tolerably conversant in History, “ That BRIBERY, CORRUPTION,
and

and LUXURY were the *chief*, if not *only*, Causes of the overthrow of those *Free Governments* of GREECE and ROME:— By *these* means, PHILIP of *Macedon* ruin'd most of the Commonwealths of *Greece* so much celebrated in Ancient History.— The *Spartan* State, which had flourished with such glory about *eight hundred* Years, was soon destroy'd by the CORRUPT use of those immense Riches, with which their PERSIAN and ASIATIC Conquests had furnished Them. The ruin of the *Roman* Common-wealth also, is, by the best Writers upon it, very justly imputed to *that* CORRUPTION with which They were over-run, when They became Masters of ASIA, AFRICA and JUDÆA. *Before* that time, HONOUR was the *Reward* of Good and Great Actions! But *then*— MONEY, *without* Merit, open'd the door very easily to KNAVES and FOOLS (as *now-a-days*) while HONEST Men were entirely excluded! *Then*, it seem'd even a CRIME to be *Virtuous*: and the *Roman* People (like the *British* now) became so *horribly* DEGENERATE and CORRUPTED, “ That THE CONSULSHIP, Government of COLONIES and PROVINCES, Command of ARMIES and NAVIES, and every STATE Employ, were put up *to Sale*: and all carry'd by CABALLING and BRIBERY, without

without the *least* regard had to the *Merits* of Men, and their *Services* to their COUNTRY!

This occasioned that severe, but just, Observation, "That They would *sell* " even THE CITY *itself*, could a *Man* be " but found who was able to purchase it;" and *this* (if I remember right) was ACTUALLY done by *one* DIDIUS JULIUS, or JULIANUS.

And how was *our own* Nation brought to the *brink* of DESTRUCTION by the CORRUPT Practices of the Reign of CHARLES the *Second*! Then was the time when all Men of *Virtue*, *Integrity*, and *Love* to their COUNTRY, ran the hazard of being RUIN'D! In short—How did The Kingdom *groan* under the *burden* of those WICKED and CORRUPT Practices: the sad effects of which, are to *this* day most sensibly and fatally felt!

The PEACE of EUROPE then begun to be *traffick'd* away: and to *that* CORRUPTION, and the banefull influences of the *last* infamous, weak, and wicked PEACE, made and *bargained* for by that ignorant and corrupt *State-Quack* LORD B***, is owing the growth and hitherto *unsubdu'd* Power of FRANCE.

If, therefore, to sell the determination of any difference between *Private* People,
is

is deservedly to be detested; how justly execrable must THOSE People render Themselves who SELL *whole* Nations, and the *Rights* and *Privileges* of A FREE-BORN PEOPLE!—

Happy England! had HE been cut short in his career of *Popish* Principles and *Arbitrary* Power, when the *late* PRINCE of WALES was taken away from us, but GOD, in his just judgments, is pleased to let A CURSE go forth upon *some* Nations, for their being so wilfully blind, as that they will *not* see their own happiness, and pursue them, till they are ripe for an entire destruction!—

Oh, *My Lord!* what an *effusion* of Blood had been stopt *abroad* in our unfortunate, unhappy *Colonies* in AMERICA, had there been some *small* quantity of Blood PROPERLY let out here *at home* on TOWER-HILL, of THOSE who were the ADVISERS of these late PROTESTANT Principles and the present MILD and HUMANE Proceedings! even their *bitterest* ENEMIES would have rejoiced, as They passed thro' TEMPLE-BAR, to have seen Them EXALTED to such JUSTLY-DESERV'D *Preferment!* Believe me, *My Lord!* there is room enough for their HEADS, without knocking one against another; and, that both those PLACES *groan* for the want of

B such

such EXCELLENT FRIENDS to their KING and COUNTRY!—

I protest, *My Lord!* I have not stated the *Case* of THE NATION in the following Discourse with the least design to *aggravate* Things: GOD knows (Nay, I appeal to the whole *Kingdom*) that they are bad enough already; and yet I am stigmatiz'd (but Thank GOD! most unjustly) with the opprobrious Names of “*Incendiary*”, a “*factious, seditious Man*”—A REBEL, and AN ENEMY to my *King* and Country! (Pray GOD bless and preserve Them both!)—These *two last* Titles, I confess, do Me too much honour! as (if One may judge by the complexion of MEN and THINGS not only *suffer'd* but also ENCOURAG'D by THOSE about HIS MAJESTY'S Person) I am hereby necessarily rank'd in the number of his FRIENDS, but with *this* difference, *My Lord!* and a very *essential* one it is, “That THEY have *All good Pensions and Places*, and I (shame to their *Ingratitude!*) am left unprovided for!—

Hence, *England* may, perhaps, see her *balcyon-days* *once* more; and so this *Plan* might stand the better chance of being, in time, and by degrees, put in execution.—And now, *My Lord*, I will take my leave of You [with the following piece of Advice,

vice, which I trust, your Candour will excuse.

MY LORD! while You're of *Power* possést,
 No wonder that You're so carest,
 And will be still—thus at your *Leveè*
 Numbers attend, Some brisk, Some heavy:
Premier--Knight of the Garter too!
 But if *these* Honours will not do:
 You're Oxford's *Chancellor*, it seems,
 To *Isis* Sons what golden dreams
 Of *Mitres*, *Deanries*, and fat *Stall*,
 Which You've entirely at your call.
 But let's suppose that You've *resign'd*,
 That is, TURN'D OUT (to speak your mind)
 No Friend will then think worth his while
 Your *Leveè* to relieve from toil!
 Thus have I seen at *Tower-Stairs*,
 The Watermen who've wanted Fares,
 Cry out, ply close, and there abide
 By Those *drawing near* the Water-side
 “*Oars* or *Sculler*, *Sirs*”! but when
From Water-side They're *going*, then
 No notice is to Them directed,
 But depart silent and neglected.
 Be wise then, while You're *IN at Court*,
 And think your time may be but short!
 Nay while We speak, or turn about,
 Some envious moments may fly out
 To cut off hope! Ne'er trust to morrow,
 As *present Time* may stop all sorrow.

Get what You can for SELF! beside
 If more, for WIFE and FIRE-SIDE!
 But if You *must* RESIGN at last,
 “Dye hard”! and what You’ve got, *hold
 fast!*

And am, *My Lord*, with all due respect,
 and best wishes for your *Lordship’s* health
 and happiness in *this* world and in the *next*,
 with the *Poverty* and *Merriment* of a
 FRENCHMAN, the *Rusticity* of a DUTCH-
 MAN, but the *Honesty* of an ENGLISHMAN,

Your most faithfull and obedient,

(though unknown)

Humble servant,

Sept. 4, 1775.

WILLIAM SCOTT.

P.S.—The *Author* has not the least doubt
 of his *Lordship’s* Generosity for this piece
 of friendly Advice to him, to speak to
 his *Majesty*, in his behalf, for a *Good Liv-
 ing*, as he has been in *Orders* now almost
Thirty Years: but solely for want of *In-
 terest*, never able to get any, nor does he
 ever expect it; and, therefore, so far, he
 has

has *Mr. Pope's* Beatitude, "Blessed is he
 " that expects *nothing*, for he shall *not* be
 " disappointed of his hope"!—Though as
 he has been, for many years past, look'd
 upon as a *Blunderbuss*, he is now thought
 by his Friends to be fit for A CANON:
 and therefore, if his *Lordship* pleases, he
 could like a good fat *Stall* in one of our
 Cathedrals as well, believing that he can
sleep there with as good a grace as his
Betters, for *his own* emolument, and the
benefit of THE CHURCH.—

A N
A D D R E S S
T O T H E
R E A D E R.

THE *Public*, perhaps, may remember, that notwithstanding the *Pulpit* was obtain'd last Year but at two or three *small* Churches, and even that with great difficulty! yet above a THOUSAND Copies of this *Sermon* were order'd before it was sent to *Press*, and TWO HUNDRED more by a *Gentleman* for one of our NORTH-AMERICAN Colonies.—TWENTY-FIVE HUNDRED were sold off last Year in the former Editions. The *Author* (having
no

no Church of *his own*, not even as *Curate* or *Lecturer*) despairs *now* of ever getting leave to preach it in any Church, and therefore he shall solicit no more, as he finds it all in vain! But, at the same time, he can't help highly *admiring* and *commending* "the *Wisdom* of the Serpent and *Innocency* of the Dove" in numbers of his *Brethren*, who thus take care to have constantly in their eye that most usefull and excellent Observation of *King David's* in the *Psalms*, "For PROMOTION cometh
" neither from the *East*, nor from the
" *West*, nor yet from the *South*.—O brave LORD NORTH!—No wonder, then, You see, Gentle Reader! that his *Lordship*, by the direction and command of his SCOTCH *Masters*, thus *drive* every thing before them!—When *Truth* is banish'd out of the *City PULPITS*, where are We to seek for it, unless in the *Chapel* at ST. JAMES's or ST. STEPHEN's?—"Poor OLD ENGLAND"!

As the *Author* is thus driven out of the *Pulpit*, where should he fly for refuge but to that most glorious PALLADIUM of *English Liberty*, THE PRESS? and therefore, the publishing his Sermon in *this* manner, is owing entirely to an honest and hearty *endeavour*, as his *last* effort, to rouse the attention of *the Ministry* to *something else* besides *Themselves*, in order to revive the
expiring

expiring cause of the Religion and Morals of his Country!" As to the *respectable* and *worthy* part of THE CLERGY, he very highly honours them, and ever shall: and, as to the *Macaroni* and *Jessamy Sprigs* of *divinity* with their *curled pates* frosted o'er like a *twelfth cake* (Thanks to our good BISHOPS for *this* and all such *Proprieties* in *Dress, Morals, &c*;) to be sure he honours THEM too, as the *very worthy* successors of so much *Apostolical gravity* and *dignity*! —He is well aware of what censures he shall incur by this *sermon* and *dedication*, from the *venal* part of *the laity*, as well as *the clergy*: but this with many other things, give him not the least concern; for as "He has no *hopes*, so, Thank God! he has no *fears* from any man living whatsoever." —

The Bishops and Clergy, he knows, (and indeed fears there is too much room for justly censuring too many of Them) are look'd upon by their *enemies*, as only "*dumb dogs*;" (in the *prophet's* expression.—) As to *his own* part, they may call *him* a *surly*, *snarling*, or what *dog* they please, if they will but allow him to be an *honest dog*: as he means *not* to *bite*, or even *bark*, any further than to be a watchfull one: (as every *honest dog* ought to be) and to give the alarm against *evil* or *negligent Ministers* either in

Church

Church or State. He finds that he is accused of ill-will and envy against THE SCOTCH both in his *Dedication* and *Sermon*; but he begs leave to assure them, that it is very unjustly: as he bears a general love and good-will to *all* mankind! He only wishes, “ that their great patron LORD BUTE would *not* add to the number of *Monopolists* in this kingdom, as GOD knows, and the *nation* feels it fatally enough, that we have by far *too* many already:” and, “ that *his own* Countrymen might be suffered now and then to go *snacks* with them in the disposal of *pensions* and [See the *Court-Calendar*, where THE SCOTCH have not only by far the *most*, but also the most *profitable* ones] *places* both at home and abroad!” If he has been the least instrumental, by this *Sermon*, or *Dedication*, even to give an *hint* either to men in *Church* or *State* to execute this *plan* for reforming the *kingdom's* religion and *morals*, as the necessity of it is daily seen and felt; be *their's* the praise, and *his* the only reward, as he looks for *no other*.—No man, in his senses, would *willingly* incur the ill opinion and dislike of the *worthy* and *valuable* part of mankind, and thereby create *enemies* to himself: but to see an honest, well-meaning *Prince*, *deceived*, *misled* and *abused*, and *one's* *Country* *exposed*, *injured*, and BETRAY'D by a

C

Cabal

Cabal or *Junto* of Men, who are only *modernizing ancient Patriotism* so far, as “to be laughing at *others* for a parcel of *fools*; because they don’t take *them* to be a parcel of K*****.”

“ O *hiatus* valde *deplendus*!”

And to stand by as a *tame, silent, and cowardly* spectator, for fear of hurting one’s interest, by offending *some* people: would favour *too* much of the *present selfish* age, and is what no *honest* man can ever forgive himself. And therefore, after all, the *Author* of this *Dedication, Address, and Sermon*, has, at least, *this* pleasing consolation and heart-felt satisfaction, “ That *those* who are *enemies* to *him*, or to *them*, must, to be sure, be “ The *right, trusty,* “ and *well-beloved* friends to their *King* “ and *Country*.”

A SERMON.

A

S E R M O N.

ECCLESIASTES, ch. vii. ver. 10.

Say not thou, "What is the cause that *former* days were BETTER than *these*?"
For thou dost not enquire wisely concerning this.—

SINCE Human Nature and Conduct have been much the same in *all* ages of the world; it will be of no great service to us to enquire of *Antiquity*, "Whether *former* times have been BETTER or WORSE than the *present*?" And, for any one to pretend to say, that *other* nations

C 2 now

now living, are BETTER or WORSE than *Ourselves*, is saying much more than he can prove: and, granting even that he *could* prove, “that *they* are much WORSE than *we* are,” yet this is no justification to us now, as a *nation*, nor will it be so to us hereafter, as *individuals*, at the LAST and GREAT DAY of accounts! But however, I am very certain of this, that it is high time for us to be much BETTER than we are, both as a *nation*, and as *individuals*.—

That the *present* times are extremely bad, is *too* well known, and *too* sadly and fatally felt by all in general! and, therefore, no wonder to hear such daily complaints that they are so; but *this* is *wholly* owing to OURSELVES! Hence, it is not so very difficult, as *some* people may pretend, to find out a way both to remedy the *complaints* of “the times,” and to remove the *cause* of them.

Now, in order to do this the better, I shall strike at the very ROOT, at once, of all our *evils*, *distresses*, *grievances*, and *oppressions*, by observing, “That there is but *very little*, or *no*, RELIGION *now* left among us!” by which I mean, “A FEAR of GOD, and BELIEF of a FUTURE STATE of REWARDS and PUNISHMENTS.” Our *great* people are (*too* many of them!) *above* all RELIGION, and our *little* people are as much

much *below* it. What *small* remains of it are still left among us, are to be found only, or however, chiefly, among our *middle* sort of people: and even *there*, I fear, it is *too* much and sadly corrupted! Now, if a kingdom has such very little notion of living in the *fear* of God, can it possibly be any wonder that they live in no sort of fear of *man*? But by *far* too many going daily on in those iniquitous and infernal practices, which seem “*right*” “in their own eyes,” as tho’ there was *no* Account to be given for their Actions *hereafter*!

Was I to consider this subject of “THE TIMES” *particularly*, you might well think me tedious indeed, but though it is so great and extraordinary, I shall endeavour to be as full, and yet as short as possible, and, therefore, beg your patience.

I shall now, then, state the case of *this* nation very fairly and honestly with you, by shewing, “that the *grounds* and *causes* of all our *complaints* of THE TIMES, will be found to arise *entirely* from OURSELVES: *i. e.* from a *want* of RELIGION among us throughout the *whole* Kingdom in general, and it’s CAPITAL CITY in particular, which, like all other *capitals*, in MORALS, as well as *trade*, *arts*, and *manufactures*, have great influence upon the rest of their respective kingdoms.

I shall, in the first place, therefore, hint only at things in general, by way of quæstion; and, in the second and last place, point out a *method*, which, *if* quickly and carefully practised, would (under God!) most effectually *reform* the nation, and restore it to its *ancient* state of RELIGION, MORALITY, and VIRTUE.—

To begin, then, with our *nobility* and *gentry*—for according to *their* examples, good or bad, the *middle* and *lower* sort of people are observ'd to form *their* lives and conversations. As They have two excellent EXAMPLES at court before their eyes in all *conjugal*, *parental*, *domestic*, and *social* virtues, I would only ask “do *They* imitate THEM (*in general* I mean) in these amiable virtues and qualities?” *If* so, pray now, “how comes it to pass, that DIVORCES, SEPARATIONS, and such like, have, of late, been so very frequent in *Doctors Commons*, and *other* courts of justice?” And why such complaints of each other's injuring the honour of *the marriage bed*, and *too* often disgracing themselves with *Those*, by much their *Inferiors*?

Again—“Do *Those* shew themselves true friends to *their* KING and COUNTRY, by complimenting THEIR MAJESTIES on their birth-days, at court, in dresses of *French*, or other *foreign* manufactory?”
And,

And, “ can this possibly be for the *honour* and *interest* of *their own* COUNTRY, by insulting their SOVEREIGN in *this* manner?”

—Are *They* just and regular in their payments to *those*, on whom they depend for the very *necessaries* and *conveniencies* of life?”

And, “ are these debts paid before what *they* are pleased to call debts of HONOUR at the *gaming* or *card* table, which is only another term for *injustice* and *villainy*?”

As in the *best* governments the *worst* corruptions are *too* apt to prevail through the base and artful intrigues of men of *ambition* and *avarice*; what must we think will be the certain consequences, in time, of *that* government, where “ *corruption* itself is made a *necessary* part of it?” a maxim, so weak and absurd, as well as wicked, that it will destroy the very *best* constituted government upon earth!—I must confess, for *my own* part, I am as far from being the *least* friend to *politics* from the *pulpit* as any man living: nor would I, much *less*, be even *thought* to blow THE HORN of *faction* and *sedition*, from this *sacred* place! but, when we are endeavouring to heal a *sore* in the body-politic as well as *natural*, every *honest* surgeon will always probe the wound to the bottom, by the *knife*, or *caustic*, in the *one* case, as well as the *other*; and therefore
here,

here, I would only just ask again, "Is it for the *interest* and *happiness* of any nation to suffer such a *Machiavilian* maxim *still* to prevail? to let a parcel of little, mean, paltry *boroughs* (the *fungous flesh* of THE CONSTITUTION) to be represented IN PARLIAMENT, while places of such immense consequence to TRADE (which is the *life* of *this* nation) are left *without* representatives! And, "what must the representatives of such beggarly places be, but *slaves* to the *nod* of A MINISTER, to carry on either his ARBITRARY or PACIFIC system of *corruption*, whether he is "THE REAL MINISTER," or only "THE OSTENSIBLE ONE," as he is now called: *i.e.* "One who is hung out by ONE or MORE behind *the curtain*, only as THE SIGN of a *Minister*?"

Is it for the promotion of *just* and *honest* principles in a nation, of *learning* and *merit* in *the church*, and of *industry*, *skill*, and *integrity* in the *State*, for *places* in the one, and *præferments* in the other, to be exposed to *sale*, and *publicly* too in our daily newspapers?" "Is there no *perjury* committed by those of *the Clergy*, who purchase livings for *Themselves* with *their own* money, either *directly* or *indirectly*?" And "ought not our *Bishops*, who *pretend* to be the governors of *the Church*, to get an act pass'd, either

either to abolish the OATH against *Simony*, or to put an absolute stop to such a most *scandalous* and *iniquitous* sale of them?"

Again—"Is it likely for the *morality* and *virtue* of a kingdom to last long, when such a multitude of places of *diversion* and *dissipation* of people's *time* and *money*, are suffered by THOSE at the *helm* of affairs, (who ought to be the guardians of a kingdom's MORALS as well as her *revenues*) to enervate the bodies and unhinge the minds, not only of the CAPITAL CITY, in particular, but also the *whole kingdom*, in general, and *that* even in the solemn time and season of *Lent* too! but how should THE MINISTRY, otherwise, carry on their *excellent* System or CORRUPTION?—*Formerly*, indeed, in *this* nation, VALOUR and a TRUE sense of *honour*, which disdained even the *appearance* of any thing that was *mean* and *base*, was the characteristic of our *Men of quality* and *gentry*, and VIRTUE and MODESTY were that of our *Women*: but NOW, *Vice* and *Villainy* have entirely lost their names! "ADULTERY is NO *crime*;" and "KILLING is NO *murder*!" And, "are the above-mentioned graces of both the sexes, which so much elevate and dignify them, likely to be continued at such *diabolical, infernal* places as MASQUERADES and the GAMING-TABLE?"—"Is the pre-

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sent mode of education at our *Academies*, large *Schools*, and others throughout the kingdom, and at our TWO UNIVERSITIES, for the rising generation of the *men*: and our *French* and other *Boarding-schools*, in and about this GREAT CITY in particular, and the *nation* in general, for the rising generation of the *women*, so happily calculated and formed for improving the *morals* as well as the *learning* of children *now-a-days*?" If so, "How comes it to pass, that we hear such frequent and daily complaints from *fathers*, *mothers*, and *guardians*, "that they scarce know where to put the *one* part of the sex, to secure their *morals*, as well as improve them in *learning*:" and the *other* part, "that they learn nothing *there*, but *pride*, *folly*, and *extravagance* in *dress*, and of every *other* kind whatsoever?"—Is it either for the *interest* or *honour* of a nation for its *nobility* and *gentry* to be drawing every year such immense sums of money out of it, and lavishing it away *abroad* on their vices and follies, under the notion of "travelling into *foreign* parts, and seeing the world;" where, from the ignorance of *their own* nation (through the rawness and inexperience of their youth, just, as it were, thrown out of their mother's *laps*) and false notions imbibed in it, they are sure to glean up every weed of
vice

vice and folly which falls in their way?—
 “ Is it politic and prudent, again, in our *middle* sort of people, to send *their* children over to *France* for education in their *nunneries* and *convents*: where, however advantageous it may be to parents for cheapness, and other respects: yet, is it so for forming and fashioning their young and tender minds in the principles of *religion* by *Those* who are well known to be quite of a most *opposite* persuasion?” and therefore, they would be much safer in *that*, and every *other* respect under the eye of their parents and guardians at home. And now, even from *these* two or three questions, “ and does it not *too* plainly appear, (and well for *us* if not *too* fatally felt a few years hence!) that our *French*, and *other* foreign *fashions*, have done us infinitely more mischief towards our *ruin*, than all their *wars* with us (thank God!) have been ever able to do?”

Again,—“ Is it for the honour *abroad* or the interest and happiness *at home*, for any nation to be so frequently removing *Those* from their *offices* in *the State*, who have approved themselves worthy by their *skill* and *integrity*? If men are *fit* for their places in the various departments of *State-affairs*, the *law*, *army*, or *navy*, “ Why “ are they removed?” If not, “ Why

“are they put in?” Now these two quæstions are much more easily asked, perhaps, than answer’d; and therefore, I would ask only how far the next quæstion will give an answer to them; “Are not AMBITION and AVARICE suffer’d to prævail by Persons who rule the various Departments *at court* and throughou the *kingdom*?” If so, the case is plain—and *these* are the two great engines of mischief, which not only set *courts*, but also *kingdoms*, and the *whole world* itself on fire!—Can *that* nation ever raise up its head above the overflowings of ungodliness, and escape being drown’d at last, about whose neck such a monstrous MILLSTONE of *places* and *pensions* is continually tyed? But if *pensions* are settled upon *some* in the *State*, *army*, or *navy*, who have deserv’d well at the hands of their KING and COUNTRY, and therefore properly and well-bestow’d for their past services: “Does this justify the *Civil-List* either *here*, or in a *sister* kingdom (especially *that*!) being burden’d with those for *such* services, as it would be far from doing the least honour either to THOSE who *bestow*, or THOSE who *accept* them!” Nay rather—“would it not be an insult to common sense and understanding, and a scandal and disgrace even to *modesty* and *human nature*, barely to mention

tion *SOME* of them?"—"Is it good management or policy in *any* kingdom, to suffer it's *land-tax*, and all those taxes which are so grievously felt by the *manufacturer* and *mechanic* upon the necessary articles of life, to be almost as *high* in time of *PEACE*, as in *war*?"

The pride, glory, and strength of this little *island* of ours which we inhabit, is well known among you all to be it's *TRADE*; and "is *that* in so very flourishing a state either *at home* or *abroad*, as to have *no* complaints among us," that the *French*, *Dutch*, or *other* nations, under-work us, and consequently under-sell us at *foreign* markets? Now, "can this be done by them without *labour* being cheaper?" and, "can this be so without *provisions* being cheaper?" and, "can *provisions* in any nation possibly be cheap, where, all kinds even of the bare *necessaries* of life, are with-held from the *labouring poor*, (which are the strength and sinews of a nation as well as the *rich*) by the *monopoly*, *engrossing*, *regrating*, and *forestalling* of a set of *WRETCHES*, who, in almost any country but *this* (such are the *blessed* effects of our *LIBERTY*!) would be taken, half a score of them, and *hung up* directly as a *terror* to the rest, as, indeed, they ought to be: who are a disgrace even to *common humanity*

nity itself?" For every one is so, who, like a *vulture*, can feed and prey upon his fellow-creatures! Now, "have we laws against this vile oppression and grievance, amongst *too* many others, or have we not?" If we have, for humanity-sake, "Why are they not strictly and severely executed?" If not, "why are not *such* made, and instantly executed, as will effectually remove this great distress which begins now to be very sensibly felt by the *middle* sort of people as well as the *lower*?" "To what purpose does "the supreme *Father* of mercies, and *God* of all comforts," shower down his blessings daily and hourly upon us? "giving us fruitfull seasons, and filling our hearts with food and gladness:" if, at the same time, by an ARTIFICIAL SCARCITY, wickedly made by *one* set of men, and as wickedly overlooked by *another*, we are daily starving in the midst of A REAL PLENTY?" Now, "must not the fault of this lie somewhere?"—How far the next questions will go towards answering what I have just now ask'd, I leave *you* to judge, and *Those* to consider, whom, surely, it most nearly and principally concerns! "Do not *too* many of our *nobility* and *gentry* suffer *commons* and large waste *pieces* of ground to be *enclos'd*, and many of their smaller *farms* (which would maintain
whole

whole families) to be engross'd by *one* farmer only, who is already too great and overgrown?" If so, for mercy-sake, "what must become of the poorer and labouring sort of people?" And, "Is this enriching *one* man, at the expense of *many* others and *whole families*, likely to make *him*, his *wife*, or *children* the same plain, honest, sober, frugal sort of people, that *farmers* generally have been used to be?" And moreover—"To what end is all this oppression of the *small Tenents*?" Is it not to save the *Steward* trouble in collecting the rents, and for his more easy and quick remittance of large sums at once to the *Landlord*?" And "for what?" "Is it not, either to go *abroad*, and squander them away in *France* and *other* countries upon *French* follies, laces, and cloaths, and import them in a *low*, *paltry*, *sneaking*, *clandestine* manner, to the distress and ruin of *our own* Trade and manufactures: or else, to supply all the various streams of luxury, folly, and extravagance here *at home*, which are so constantly suffer'd to flow from this GREAT CITY, as its *Fountain-head*?" And, therefore, *if* so, "can it possibly be any wonder, that so many *hundreds* of the poor and labouring people in a year are constantly flocking over from *England*, *Scotland*, and *Ireland* to our *Plantations*

tations in AMERICA and other Foreign Parts?—As to Scotland, indeed—happily for many of *Them*! THE TREE OF LIFE has, for about these FIFTEEN years past, been *imported*, planted, water'd, nourish'd, and thrives so well, as to afford *Them* too much shade and shelter *here*, to quit it for the hot and burning suns *abroad*, except, indeed, for our *governments* and *principal* officers of our COLONIES there: as They well know the truth and excellency of what *our blessed Lord* tells us in his holy gospel, so suitable to *their own* country and climate, “That men cannot gather *grapes* from THORNS, or *figs* from THISTLES!”—In short—was I to go on asking quæstions about “what many evils and what little good our late MARRIAGE-ACT has produced—the danger of SEPTENNIAL parliaments;” “The bad policy in suffering not only such a yearly EXPORTATION of HORSES to the *neglect* of AGRICULTURE, but too *often* of CORN by *not* taking off the *bounty* upon it, when up at such a price;” “The infamous passing the *Quebec* Act for establishing POPERY! and the *last* scandalous PEACE, after such immense expense of *Blood* and *Treasure*!”—“The great *corruptions* which have crept into the CHURCH as well as the STATE, from the neglect of discipline by our *church-GOVERNORS*:

if

if it was only as to the *dress* of the *younger* part of the *clergy* what offense it gives to her *few* friends, and handle to her *many* enemies,"—"The *luxury* and *extravagance* of the age thro' all orders, ranks, and degrees of people"—"the *immorality* and *dissipation* of their time and fortunes at *Newmarket*, the *gaming-table*, and other places of ruin and debauchery among *too* many of the *younger* part of our *nobility* and *gentry*"—"the *ambition* and *avarice* of the *elder*;" and "the *too* great *neglect* of *both*, as to THE DIVINE MAJESTY on his *holy Sabbaths*, by setting a good example to their children and servants in frequenting *church*, and observing all good order and œconomy at home"—"The *bad policy* and *shamefull INIQUITY* of THOSE whom it concerns, as pretenders to PUBLIC œconomy, in not ordering a *yearly* account to be settled of the NATIONAL DEBT:" Hence arise so many PUBLIC DEFAULTERS of *unaccounted* THOUSANDS and MILLIONS! and, when this is the case with *any* nation, "what must become of it, in time, but (like a *private* man, whose expenses by far outrun his income) take up the *sponge*, quit scores, and become A BANKRUPT?" Was I, I say, to go on asking questions, about "the general bad influence of *example*, which the *upper* part

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of

of the kingdom has upon the *middle*, and *they* upon the *lower*; and, in short, a multitude of things more which might be mention'd, I should well be thought tedious, and trespass a great deal too much upon your patience! and therefore I would only observe here, once for all, "That when the CORRUPTION of a *nation* is thus so universal, no wonder that we are so daily alarm'd with *murders—adulteries—perjuries—bankruptcies—robberies—house-breakings—decay* of TRADE and MANUFACTURES—*want* both of PUBLIC and PRIVATE CREDIT—*disobedience* in children and servants—*dearness* of provisions—innumerable multitudes of *public-houses* all over the kingdom, to corrupt and ruin the *morals* of the labouring and lower sort of people—*neglect* of GOD's worship at *church* on the *Sabbath-day*: and *want* of *reverence* and *devotion* in people's behaviour when they come there—the scandalous and offensive *books, prints, statues, and songs*, with which our eyes and ears are sure to be pester'd as we go along the streets and avenues of this GREAT CITY—*want* of common *faith* and *trust* in our dealings with one another to *that* degree, that you scarce know whom to trust to the value of *five shillings*, barely upon the credit of his own *Word*! *Want* of *charity* and *compassion*

passion amongst too many of *the rich*: and *want* of *industry*, *sobriety*, *humility*, *modesty*, and *gratitude* amongst *the poor*!—The dreadful *imprecations* of our lower sort of people among the *men*, and the horrible *oaths* and *curses* even from the mouths of *women* and *children*!—In a word, and, to conclude this first and disagreeable part of the subject, *sins*, *crimes*, and *vices* beyond measure, of every kind and shape whatsoever!—

To be drawing now towards a conclusion with the *second* and *last* part of it: which is, to shew you particularly, “that the *ground* and *causes* of all the evils in this *nation*, and our *complaints* of THE TIMES, will be found to arise *entirely* from OURSELVES:” *i. e.* “from a *want* of a *due* sense of RELIGION among us, thro’ the *whole kingdom* in general, and its CAPITAL CITY in particular!” For, RELIGION, however it may be derided and reproached in this *nice*, *squeamish*, and *delicate* CHRISTIAN age, was always thought by the wiser and more sober HEATHENS, to be a most lasting foundation of laws and societies: as, *without* it, no *Government* can subsist, nor *Justice* be administered. Thus, PLATO calls RELIGION, “The BARRIER of *power* and *justice*, and a TIE of *honesty*,” and TULLY says of the *Romans*, “That they conquered

so many nations, *not* so much by *stratagem*, or *superiour strength*, as by their strict *regard* and sacred *reverence* for RELIGION and VIRTUE!" And therefore, had a most admirable *project*, *proposal*, or *plan* of a late celebrated WRITER* for the advancement of RELIGION and MORALITY in *this* kingdom, been but executed when it was publish'd, (between 60 and 70 years ago) the face of affairs *now*, would have been *chiefly*, if not *entirely* changed. I shall, therefore, point out to you such an observation or two of his from it, as will be most serviceable towards filling up this "*Sketch* of THE TIMES," which I have here given, leaving it to a far more able *pencil* to complete the *piece*.—

"As the power (says he) of giving
 "away all *employments* in CHURCH and
 "STATE is in THE CROWN, either by
 "THE KING himself, or by his *Ministers*:
 "it is in the power of every *Prince* to
 "make RELIGION and VIRTUE become
 "the *fashion* of the age, provided they are
 "made to be, at the same time, the direct
 "and necessary steps to *favour* and *præ-*
 "*ferment*. If *Princes*, therefore, desire to
 "see their people happy and prosperous,
 "let them make it every man's *interest*

* DEAN SWIFT.

"and

“ and *honour* to be RELIGIOUS and VIRTU-
 “ OUS, by making IRRELIGION and VICE
 “ a *disgrace*, and a sure *bar* to their pro-
 “ motion in *either*; this they should *first*
 “ endeavour to do in their own *courts* and
 “ *families*: and then, RELIGION and VIR-
 “ TUE would soon become *fashionable*
 “ graces AT COURT, and would be care-
 “ fully practised as the only methods to
 “ get and keep *employments* there; which
 “ alone would have great influence on the
 “ *nobility* and *gentry*; for if RELIGION and
 “ VIRTUE were once understood to be the
 “ necessary and direct steps to *favour* and
 “ *preferment*, then no one would *openly*
 “ offend against them, who had the least
 “ regard for their *reputation* and *fortune*.”

Whether a *method* to restore *this* nation
 to its *real* greatness and glory, *i. e.* its RE-
 LIGION and VIRTUE, is agreeable or no,
 I know not, nor does it concern me;
 otherwise, I mean, than most heartily
 wishing it was put in practice; and, that
 it is practicable, will be readily confess'd
 by every one who are their KING and
 COUNTRY'S *real* friends! there is only
 wanting an *heartly desire* and *steady resolu-*
tion for ALL PARTIES to *unite* in so good
 and necessary a work; for alas! what can
half a score, or *an hundred* do, if ALL don't
 join? And (as the *plan* observes again)
 “ That

“ That some *effectual* attempt should be
 “ made towards *such* a REFORMATION,
 “ is more necessary than *some* people may
 “ imagine : as the RUIN of a *nation* is *sure*
 “ to follow “ A GENERAL CORRUPTION
 “ OF MORALS AND CONTEMPT OF RE-
 “ LIGION,” which seems to be *too* much
 “ our case at present ! For, when men
 “ in *places* of GREAT TRUST AND POWER
 “ in a nation do their duty for CON-
 “ SCIENCE-sake : Affairs will *not* suffer
 “ *then* by FRAUD OR NEGLECT ; and, *if*
 “ they believed “ A DIVINE PROVI-
 “ DENCE,” and “ A FUTURE STATE OF
 “ REWARDS AND PUNISHMENTS,” and
 “ acted accordingly,” what an happy
 change of affairs we should *then* have
 throughout the *kingdom* by such *strong*
 and *powerfull* EXAMPLES !

And therefore, was I now preaching
 before THE KING, he must give me leave
 to tell HIM also, (with all due respect and
 reverence !) “ That his best endeavours to
 “ instill *some* share of those VIRTUES, of
 “ which, HIMSELF and his most amiable
 “ CONSORT are possesst, into his PEOPLE ;
 “ are a most important part of his DUTY,
 “ as well as his *interest* and *honour*.”

To conclude—let us consider and well
 remember, “ That the once famed GRÆ-
 CIAN and ROMAN EMPIRES were entirely
 over-

overwhelmed and destroyed by their *conquests* in *Persia*, *Asia*, *Africa*, and *Judæa*: letting in upon them such a *deluge* of LUXURY, PROFANENESS, and IMMORALITY!"

—How far the BRITISH EMPIRE has been *already* affected (and *may* be still *more* so) as to its *religion* and *morals*, by that immense flow of *wealth* and *luxury* from our *conquests* in the *East Indies*: and how far *Those* who have brought it over, acquired there in so *very few* years, can reconcile to their own consciences THE MANNER in which they got it: and the LUXURY and CORRUPTION, and consequently the decline of RELIGION and VIRTUE in *this* kingdom, I leave to *Themselves* to consider!

—But most sure I am of this *one* thing, "That in *any* kingdom, either *abroad* or *at home*, when the *man* once suffers himself to be enslaved to AMBITION and EXTORTION, or to LUXURY and PLEASURE, the *christian* is *not* very likely to stay long behind!"—There *must* be, then, you see plainly, ONE GRAND RESTORATION to the principles of RELIGION and VIRTUE in *educating* the *rising* generation of the *rich*, *middle*, and *lower* sort of people in *this* kingdom! Otherwise, all the *preaching* of *Us* of the *Clergy* to *doom's-day*, and all pretences to *patriotism* and *public spirit* of the *laity*, is, and will be, doing nothing
at

at all! As he, that would have his garden *fruitfull* in *Autumn*, must take care to *dig*, *weed*, and *plant* it well in the *spring*. Accordingly, *Solomon* finely and justly observes to us, “Train up a child, says he, (but how? *Not* in the way that he *is* going: for then, 10,000 to 1 but he is ruin’d! No—but) “in the way that he *should* go: for when he is old, he will *not* depart from it!” Let all parents and guardians, then, make it their chief care and concern to plant in their *children’s* hearts the early seeds of RELIGION and VIRTUE! Let them teach them, almost from their very *cradle*, and repeating to them as they grow up, such as, “to *think* and *speak* awfully of THE MOST HIGH GOD!” “reverently of RELIGION,” and “respectfully of it’s MINISTERS” “Honour and obedience to *parents*—duty to their *King* and *Country*; *Sobriety* and *temperance* to *Themselves*, *justice* and *honesty* to *Others*, and a general *love* and *good-will* to all their *Fellow-creatures*!”

One great error prevailing in *this* kingdom, and its CAPITAL CITY in particular, is, that we have here *too much* preaching, and *too little* catechizing children, at church by *the clergy*, and at home by their *parents*! Now, the *want* of *this*, is the *fountain-head* of all our evils and distresses! as *this* would be laying the *true* and

and *only* foundation of RELIGION and VIRTUE in their young and tender minds, by instructing and keeping them to the very *first principles* of it. Had we, therefore, *less* preaching and *more* catechizing, I am most certain, that we should have a much *deeper*, and consequently a much *better* sense of RELIGION, which would influence our whole lives and conversations! For to preach to people without their knowing the *principles* of their RELIGION, is like building an house without first laying a *foundation*. It is this want of *catechizing*, or instructing youth in these *principles*, that has been the *true* and *only* cause of all those MONGREL *sects* and *opinions*, which have so disturbed the *private* peace and happiness of families, as well as the *public*, and almost destroyed what *little* RELIGION there is now left in the nation! For the minds of *too* many people, *now*, are so blown up with noise, nonsense, wild and empty notions, that among *Those* of *forty* or *fifty* years old, you will scarce find *any* able to give *that* account of their faith, as *Christians*, which *formerly*, you might have had from a boy of *ten* or *twelve*; and therefore what the *pulpit* has neglected, and consequently disorder'd and destroy'd, the *desk* must restore—Had *this* been done at the beginning of the *present* century, and

constantly kept up, not only in time of *Lent*, but also *all the year* round: We should have had no room for *complaints*, “That *former* times were BETTER than the *present*.” We live *now*, at *this* day, in the VERY BEST TIMES of the world! and most sorry I am to say it, in the VERY WORST TIMES also! *Best* from GOD! and *worst* from OURSELVES! and therefore, after all—If *private* people will, by a foolish and amazing extravagance, plunge themselves headlong into *debt*, and then rail and cry out at the *badness* of THE TIMES, because they are ARRESTED: and if the PUBLIC MONEY, instead of being skillfully and honestly apply’d (as it ought to be) to THE PUBLIC SERVICE, is embezzled and squander’d away, for “SECRET SERVICES,” and other *base, mean, and scandalous* purposes, and *no* enquiries ever made, or *suffer’d* to be made, what is become of it, or how it is apply’d:—And, if an honest, faithfull, and loyal body of CITIZENS *petition* and remonstrate to their SOVEREIGN, against “ENCROACHMENTS on their *liberties*,” and the *grievances* are suffered to remain by those HARPIES and CORMORANTS that are about him, still *un-redrest*:—

In short—if the wellfare and honour of A KINGDOM, and the happiness of it’s KING, *must* be sacrific’d to all the little, dark *cabals*,
and

and private, *personal* piques, resentments, and revenge, of THOSE IN POWER, who, while pretending to be “THE KING’S FRIENDS,” are only securing *possessions* for THEMSELVES, and *titles, places, and reversions* for their WIVES and FAMILIES! I say, if even *these few* things are so, (and many more I could mention) how *unreasonable, foolish, and absurd*, are all our *complaints* of the *badness* of THE TIMES!—*Prime Ministers, Politicians, and Others*, may offer *plans, schemes, ways, and means*, to make a nation *great and powerfull* as they call it: but let me tell Them, that They must, first of all, make it RELIGIOUS and VIRTUOUS! and then it will be *truly* great! and therefore, there is but *one* thing that can possibly save *this* nation: and *that* is, “by rousing it from its stupid *lethargy* of sin and wickedness, with the *Almighty Thunder* of some SIGNAL JUDGMENT!”—There is but *one* thing that can disarm THE ALMIGHTY of his *Thunder*; and *that* is, “A NATIONAL REPENTANCE AND REFORMATION! And, there is but *one* thing more, that can *continue* to save it, *after* it has been thus rouz’d and reform’d: and *that* is, “by keeping the *rising* generation to a *proper* sense of their duty in *catechizing*, or, “instructing them in the *principles* of RELIGION!—But *all Nations*, like the *Hu-*

man Body, have their *infancy, growth, and perfection*. How far WE of *this* kingdom are *past* that perfection, and our COLONIES abroad every year arising towards their *growth*, needs no great sagacity to foresee, or to foretell, “that *the seat* of THE BRITISH EMPIRE may be carry’d over there much sooner than the *King’s* FRIENDS imagine!” THE COLONIES are shaking off *the yoke*: and when *the children* find that THE MOTHER is *arbitrary, oppressive, and tyrannical*: no wonder, that *they*, in *their* turn, act the part of (what *some* People are pleas’d to call) REBELS. How far THOSE in *the administration* of affairs are concern’d, either PASSIVELY, or ACTIVELY, in enabling them to go on in *this* manner, I leave to their OWN CONSCIENCES to determine; but, to be sure, all such *must* be the “*king’s* REAL *friends*;” and, no doubt, the same *honest* and *worthy* friends to these *poor, distressed*, and DEPOPULATING *countries*!—I have now done my duty so, as becomes every HONEST Briton, REAL patriot, and TRUE minister of the Gospel of CHRIST: In “*crying aloud*” (as the *prophet* says) “and sparing *not*, even from THE THRONE down to the cottage, in shewing my” Countrymen their transgressions, and *the house* of ENGLAND their sins! in “being (as St. Paul says) instant both *in* season and *out of* season!”

season! in reproof, rebuking, and exhorting with all due authority!" and tho' I am *truly* sensible, that (as *St. Paul* says, again) I am *not* come to you with *excellency* of speech: nor is my preaching in the *enticing*, or COURTIER-like, words of *man's* wisdom: yet I (thank God!) can lay my hand upon my heart, and speak it with a most safe conscience, "that I am a *slave* to NO PARTY, but what I *have* said, arises as much from the *sincerity* of a FRIEND, as the duty of A MINISTER."

Let us then, my brethren, of *all* ranks, orders, and degrees of people in *this* kingdom, utterly banish from us all our *fashionable* SINS and VICES, and take up, and constantly practise the *opposite* VIRTUES and GRACES! that so, we may turn aside the *wrath* of THE GREAT GOD OF HEAVEN; and let us well consider and remember, "that his MERCY will *not* permit him *entirely* to overlook his JUSTICE." I have now, with more freedom, perhaps, than is agreeable to THE TIMES, in *some* measure laid before you THE PRESENT STATE of affairs in *this* nation—Be it so.—But I appeal to all TRUE Britons and SINCERE Christians to justify me. Leaving it to all [*i. e.* "Those (in the sense of the late excellent Marquis of Halifax) who know on which side their Bread is *best* butter'd, and
take

take care to act accordingly] TRIMMERS
and TIME-SERVERS in *Church* or *State* to
NIBBLE at it, and *censure* it as much as
they please; and therefore, if THE PRE-
SENT STATE of things will *not* bear me
out in speaking thus plainly and honestly:
why then, TRUTH, HONESTY, RELIGION,
and VIRTUE, *fare ye well!*

Now to the only wise God be ascrib'd
all honour, and glory, &c. &c.

THE END.

ERRATUM.

In the *Dedication*, page 6. line 6. from the bottom, for
Dediton, read *Dedication*.

